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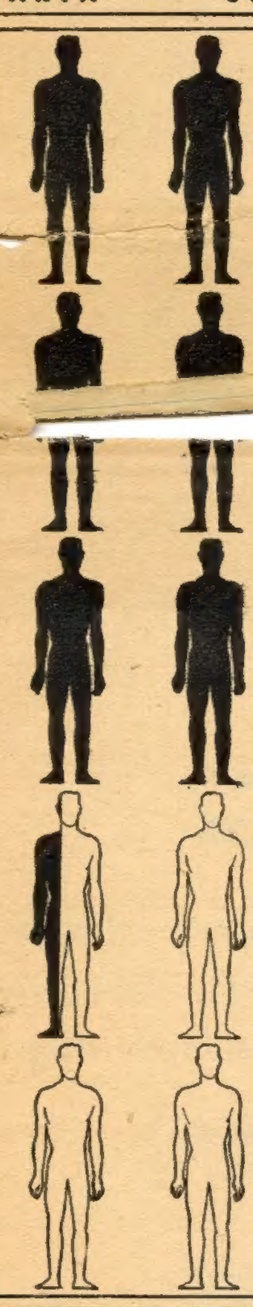

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White Men Walked

FEW direct descendants of the New Jersey Indians are here today. There is, however, a settlement at Muncie Town, Ontario, Canada, where some of the Lenape tribe still exists. Most notable of these present-day Munsees is Chief Logan, who, talking about his people, has often recalled that his parents spoke of living a long time ago in Northern New Jersey.

Chief Logan, explaining why his ancestors left this country, pointed out that there was a division among the Indians and those who sympathized with the British went over into Canada. Others of the Munsees settled in what is now Ohio as the white man's frontier advanced to the West. He recalled how the Munsee tribe was spread over the country south of the Catskills to the Raritan River.

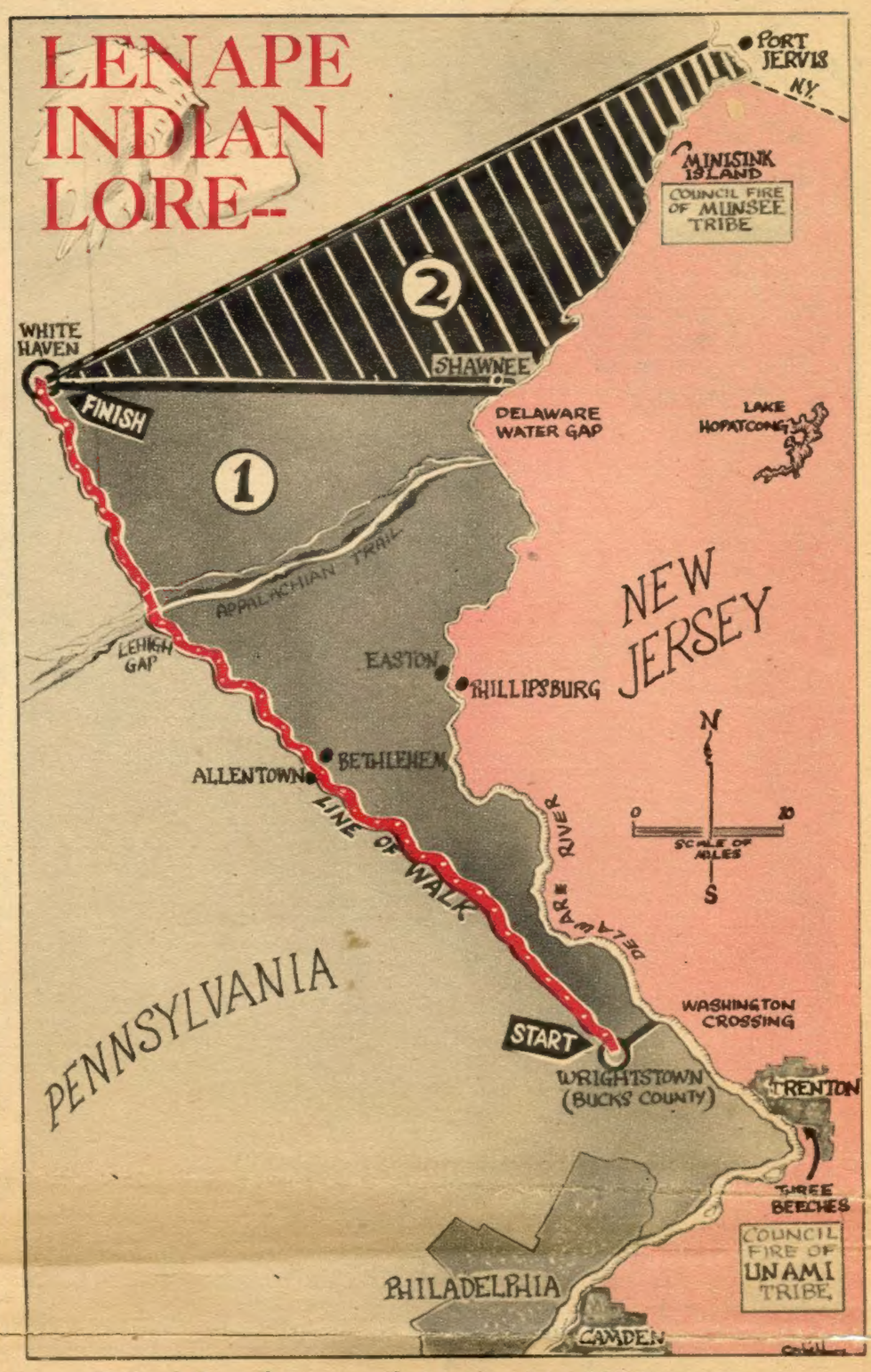
Historical records show that the Munsees lived in Northern Jersey and served as a buffer group between the fierce Mohawks farther north and the rest of the Lenape to the south. Their main village and council fire was on the Jersey shore of the Delaware just south of the Great Minisink Island in Sussex County.

The Unami subtribe of the Lenapes lived in the central part of Jersey. Their chief, Teedyuskung, was the most important Indian arbitrator at the treaty of Easton in 1758. His father was Captain John Harris, known as "Honest John," who lived southeast of Bordentown near the hamlet of Georgetown, where Teedyuskung was born. The most notable Unami living today is Chief War Eagle whose home is near Dewey, Okla.

THE council fire of the Unami was in the southern limits of Trenton at "Three Beeches" near the home of the late writer on natural science and Indian lore, Dr. Charles Conrad Abbott. Recent investigations on this site by the New Jersey Archeological Society have brought to light some remarkable finds such as cooking and storage pots, ornaments and Indian implements.

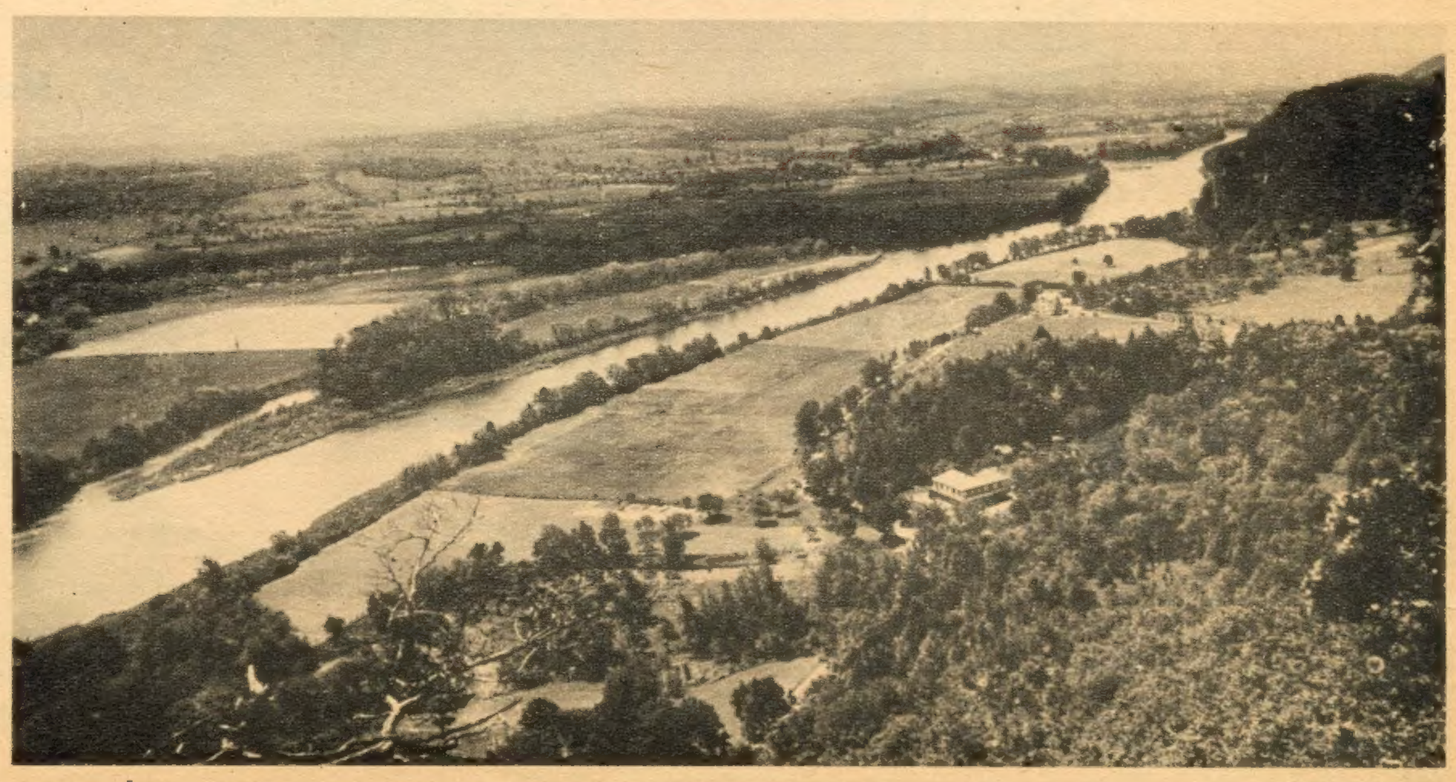
Some years ago, The Newark News carried an article about the Harmon family living near Skullville, west of Ocean City. David Harmon, the oldest Harmon there then, said that in the history of his people, the Unalachtigos, the story was told of some members of that Lenape subtribe going from the Cape May country a long time ago over into the Chesapeake land.

They lived in that country many generations but there



Dotted line shows walk involved in "Walking Purchase." Shaded area (1) is land Indians intended to sell. White men also included lined area (2).

This is the third in a series of articles about the Indians who once populated this state, written especially for The Newark Sunday News Magazine by Charles A. Philhower, authority on Indian lore. In subsequent articles Mr. Philhower will tell how the Lenni Lenape tribes lived, stalked game and cultivated food. He also will reveal their struggles with the white man and explain how their relics interpret Indian culture.



Site of council fire of Munsee tribe of Lenape Indians was located on these lands along the Delaware River in Sussex County. View is from Pennsylvania side.

All Over Redskins

How Some Early Settlers Stole Land From Indians

BY CHARLES A. PHILHOWER

was always a longing to go back to their native land in New Jersey. This his family did and for over 100 years they had been living in South Jersey. Investigation shows that the Unalachtigo and the Nanticokes of Pennsylvania were the same people and in early times they occupied the southernmost part of our state and the Chesapeake Peninsula. Their council fire was located on the Cohansey Creek south of Bridgeton.

THERE is apparently no accurate record of how many Indians lived in New Jersey at the time white men first settled here. A pamphlet published in London in 1648 states that there were 23 Indian kinglets in this area with about 2,000 warriors in all. About 25 years later the total number of Indians living in New Jersey was estimated by the authorities at "about 1,000 warriors." Apparently these disappeared rapidly because in the next 50 years practically all these Indians disappeared.

An official document dated 1721 states that there were "but few, and very innocent and friendly" Indians in this state. A Swedish traveler, Peter Kalm, who spent about a year in New Jersey in 1749, observed that the disappearance of the native population was principally due to two factors. "Smallpox destroyed incredible numbers," he wrote, "but brandy killed most of the Indians." Kalm apparently did not take into consideration the large numbers of Lenapes who migrated out of this area or were killed by the white men in their advance westward.

At one time the Lenapes or Delawares inhabited the whole Delaware River watershed as well as New Jersey. Hence, they were found occupying most all of that part of Pennsylvania lying east of the Susquehanna. Since William Penn and his sons made their purchases from the Delawares these transactions were a verification of their ownership of Eastern Pennsylvania and the early history of the area confirms the fact.

THE famous Walking Purchase or The Great Indian Walk not only recognized who owned the land but also exemplified the questionable tactics used by white men in depriving the Indians of their lands. After their father's death in 1718, William Penn's sons, John, Thomas and Richard, contrived a scheme for squashing all Indian rights to lands in Eastern Pennsylvania, especially the Minisink lands north of the Water Gap. Purchases had been made above the Gap in small parcels by William Allen, Nicholas Depue and Andrew Dingman. Along with the nefarious plans of wresting from the Lenape owners the whole area, the Penns also wished to liquidate any claims that might arise against these local transactions both in New Jersey and Pennsylvania.

The Indian Walk was for the purpose of fixing the bounds of former claims of the Penn estate and as much more as they could by their subtle artifice embody within the area. It was to be done by a walk of 1½ days or 18 hours. Lappawinzo and Tiscohan with Manawkyhicken and Nootamis were the Delawares from whom the Penns planned to get the release.

AT sunrise, precisely at 6 o'clock, September 19, 1737, the walk started from Wrightstown in Buck County, Pa., some few miles distant from Trenton, west of where Washington later crossed the Delaware. Edward Marshall, James Yates and Solomon Jennings were the white men making the "walk." All were good runners. Three young Indians, John Combush, Joe Tuneam and another called

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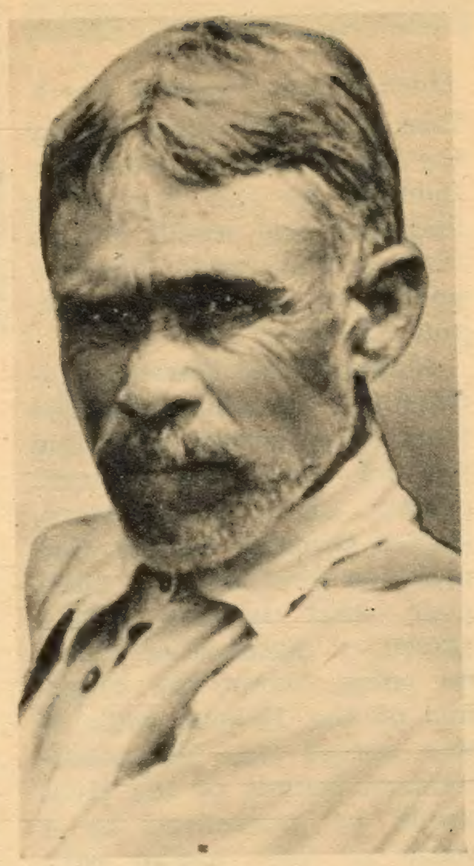
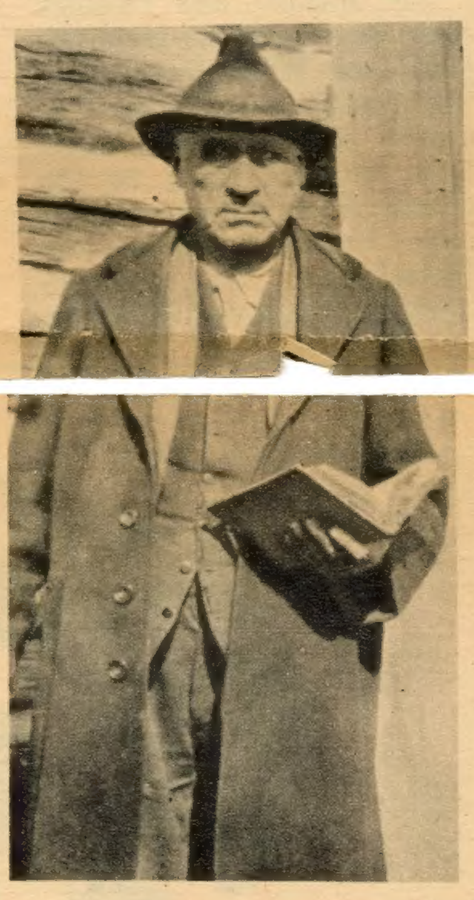


Twentieth Century Lenapes included David Harman (above), Skullville, near Ocean City, and Chief Logan (below), Muncie Town, Ontario.



Member of New Jersey State Museum staff holds an Indian cooking pot found near Trenton. Utensil, made of clay and stone, was patched many times.

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Jersey Indians

(Cont'd from Preceding Page)

Tom, went with them, but by the end of the day two of the Indians, Joe and Tom, were disgusted and would not go farther. They said: "The way you do not fair. You no walk, you lun (run)."

Combush and Marshall finished the trip which extended from Wrightstown on a line parallel with the general course of the Delaware, thence through Lehigh Gap over the Poconos to a point near what is now White Haven, a distance of about 66 miles. From the terminus of the 18-hour walk, it was agreed that the northwestern bounds of the tract would be determined by a route at right angles with both the line of travel accomplished and the Delaware River where intersected. This course led them to Parker's Glen, some distance south of Lackawaxen River.

The Indians had thought that they would go from the point near White Haven over the shortest route to the Delaware River which would have brought them to the mouth of McMichael's Creek near Shawnee above the Water Gap. The northern boundary, however, ending at

Teedyuskung, Unami Lenape chief, appeared (center) garbed in an old Army uniform to negotiate the Treaty of Easton with the white men in 1758.

Handsome Eddy in the Delaware at Parker's Glen gave Penn's sons twice as much land as the Indians had in mind. This tract also included the good hunting grounds of the Minisink country. It had been agreed that the Indians could stay on the land at the locations where they were living at the time but settlers who purchased from the Penns hastily drove the Indians off and beyond the Susquehanna River.

WHEN Edward Marshall last saw Lappawinzo he asked him what he thought of the walk. He said, "They go to the devil. Me no like." Later he added that on the walk "they no shoot a squirrel, they no set down to smoke, but lun, lun, lun all day long." This deceptive transaction incensed the Indians and they, with their children, swore vengeance on the "pale face with long knives."

Border warfare grew rampant, the Battle of Minisink and the Wyoming Massacres left soldiers, men, women and children dead and many wounded and homeless. Killing settlers and burning their homes was a frequent occurrence as the irate Indians stubbornly trekked across the Susquehanna westward.

However, these Indians could not help but leave an indelible impression on this state. Many of their original trails have since become highways now heavily traveled. Numerous towns and places still retain the names given them by the Lenapes.

NEXT WEEK: How the redskins fixed the trails which are today's highways.

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